

The Brooklyn Jewish Center Review

The Challenge of the White Paper

By LOUIS J. GRIBETZ

100 Years of B'nai B'rith

By WILLIAM I. SIEGEL

The Doom of Denmark's Jewry

By ALFRED WERNER

One of Our Boys Calls on African Jews

Sholom Asch Writes to His Son

The Remarkable History of the French Jews

By MABEL LYON

News of the Month

OCTOBER

1943

CENTER BULLETIN BOARD

ANNUAL COURSE OF LECTURES

"War-Time and Post-War
Health"

FOUR MONDAY EVENINGS DURING THE
MONTH OF NOVEMBER AT 8:30 O'CLOCK

Nov. 8

DR. S. BERNARD WORTIS

Professor of Psychiatry, N. Y. Uni-
versity College of Medicine, Direc-
tor, Bellevue Psychiatric Hospital.
Subject: "Modern Neuropsychiatry."

Nov. 15

Speaker and subject to be announced.

Nov. 22

DR. RICHARD KOVACS

Professor of Physio-Therapy, N. Y.
Polyclinic and Medical School and
Hospital; Secretary, American Con-
gress of Physio-Therapy; Author of
books on medicine.

Subject: "Rehabilitation of the War
Injured."

Nov. 29

Speaker and subject to be announced.

Admission free to all

Annual
MOTHER - DAUGHTER
LUNCHEON

given by the

SISTERHOOD

Wednesday, Nov. 3rd, 1943

at 12 Noon

Make your reservations at the desk or
through Mrs. Hyman Fried, Chairman
and Mesdames Joseph Heimowitz, Morris
B. Levine, Benjamin Levitt and Samuel
Nicoll, Co-Chairmen

ARE YOU DOING YOUR PART IN THE CENTER MEMBERSHIP CAMPAIGN?

You can help make the list of new members
grow rapidly if you will acquaint your friends
with the fine work of the Center, with its
high standing in the community.

Be as enthusiastic as you have the right to
be, and your friends will follow you into the
Center family.



THE RED CROSS
MOBILE BLOOD
BANK UNIT
WILL BE AT
THE CENTER
ON
NOVEMBER 12

Contribute your share of
blood to those who are
shedding their blood
for us

"A NEW WORLD IS
BORN"

A NEW BOOK OF SERMONS BY

Rabbi Levinthal

The book contains a collection of 42
of the outstanding addresses and ser-
mons delivered by Rabbi Levinthal from
the pulpit of the Brooklyn Jewish Center
and on other notable occasions. These
sermons deal with new world problems
that face the Jews today.

Price: \$2.50

Orders may be placed at the
Center Office

BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

OCTOBER, 1943 — TISHRI, 5704

No. 8

THE CHALLENGE OF THE WHITE PAPER

IN May 1939 the British Government issued the White Paper which contains its Statement of Policy on Palestine. Outraged protests against the new policy came from Jews and non-Jews from all parts of the world. It was denounced as a breach of faith destructive of Jewish hopes, as a complete reversal of the original policy of the League of Nations, as contrary to the English ideas of fair play and humanity.

Winston Churchill characterized it as "a plain breach of a solemn obligation." He further warned the British Parliament that, in adopting the White Paper, England would be submitting "to an agitation which is fed with foreign money and ceaselessly inflamed by Nazi and Fascist propaganda." Herbert Morrison, Home Secretary and Minister of Home Security, said: "We regard this White Paper and the policy in it as a cynical breach of pledges given to the Jews and the world, including America." He also said to the House of Commons in 1939 that the White Paper is "dangerous to British security, to peace, and to the economic interest of the world in general." Lord Amery, member of the War cabinet which had adopted the Balfour Declaration, in voting against the White Paper, said: "I should be ashamed to take any other course." Dr. Chaim Weizmann, in a letter of May 31, 1939 on behalf of the Jewish Agency for Palestine, said: "I beg to lodge the strongest possible protest against the policy contained in the White Paper."

The justification for these denunciations becomes obvious when we consider three essential matters covered by the White Paper:

1. This document destroys the concept of the Jewish National Home. It says: "A National Home does not imply a Jewish State." It proposes as the new objective of the British Government the es-

tablishment within ten years of an independent Palestine state.

2. The paper virtually blocks Jewish immigration into Palestine and reduces the Jews there to a permanent minority. It provides that Jewish immigration shall continue until the Jewish population amounts to one-third of the total population of Palestine. It also provides for an additional immigration of 75,000 Jews during the five years ending March, 1944, but after that time there may be no further Jewish immigration "unless the Arabs of Palestine acquiesce in it."

3. Drastic restrictions are imposed on the right of the Jews to buy land in Palestine. The Paper contemplates that Palestine be divided into three zones. In the first zone the Jews are barred absolutely from purchasing any land; in the second they are severely limited in buying land; and in the third they are free to acquire land. This last zone is estimated to comprise 260 square miles — an area already thickly populated with Jews and Arabs. This restriction on land purchases virtually amounts to the establishment of "a territorial ghetto" for the Jews of Palestine.

It is evident that the White Paper is intended not as a temporary suspension of the Mandate for Palestine in the interests of the war effort — indeed, it was promulgated before the war — but, rather, as a closing-out and dissolution of everything that the Jewish National Home stands for. It makes the Mandate — the international deed of trust — a scrap of paper.

The White Paper presents a challenge imposing on us fresh responsibilities which we must meet. We would be aiding in the betrayal of the Jewish people in this great crisis if we do not stand back of our Zionist leaders. Affirmative, constructive action is required of us. We

must become zealous fighters in the Zionist cause.

The first and obvious step, of course, is to be enrolled as a member of a Zionist organization. Next, we must use unremitting efforts to convince our friends and acquaintances of the justness of the Zionist position and obtain their enrollment. Always there is the plain duty to educate everyone with whom we come in contact, on the subject of Zionism. Institutions and organizations of which we are members should be persuaded to affiliate themselves with the Zionist cause and agencies. By ever holding aloft the banner of Zionism we shall, without doubt, eventually succeed in accomplishing the Zionist objectives and frustrate the designs of those who seek to impair its efficacy and progress.

LOUIS J. GRIBETZ

The Nordics Hitler Hates

DENMARK'S King Christian is reported to have made the statement: "If the Germans force the Jews in my country to wear the yellow badge I and my whole family will wear it as a sign of the highest distinction."

Whether this report is true or not, in the light of the Danish record in opposing Nazi anti-Semitism, it has the sound of truth.

Daily there is more evidence of the friendship of the Danes for the Jews, and of their sacrificial efforts to help them. Now we read the heartening words of the Danish ambassador to Washington, Hendrik de Kaufmann. In an interview published in the *Jewish Day* this representative of a heroic and noble people says that the considerable official funds in his possession will be made available to Sweden for the relief of Danish-Jewish refugees, and that steps have been taken to give all Jews escaping to Sweden the status of political refugees.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer
Joseph Goldberg, Administrative Director

Maurice Bernhardt, Secretary

The Danes and the Swedes, who have done so much to succor their Jewish neighbors, have made a place for themselves in our hearts. We shall ever be grateful to them.

—J. G.

The German Mind

A NEW English edition of Hitler's "Mein Kampf" has just been published. The translator took the utmost pains to give a faithful version of the original text, which mangles the German language just as much as it outrages moral humanity. In reviewing the book in the *New York Times* recently the critic, William S. Schlamm, gave his own translation of two paragraphs from a speech Hitler delivered in 1934 as further evidence of Hitler's inability to express himself coherently.

Here is one of these paragraphs:

"The picture of the human culture can build itself upon the entirely unconscious, because purely intuitive, realization of an internally, bloodily conditioned longing and its command. But, moreover, it also can be influenced and formed by an external infection in a national body, coming there to an indisputable importance without being internally related with it as essence."

Mr. Schlamm writes that in German "it sounds exactly as it does in this faithful translation."

The thought that should worry us all is what can we expect of a people who followed so zealously the leadership of the author of such gibberish? Hitler made himself the undisputed master of the Germans; they placed faith in his insane conceptions, in his hysterical, confused words, and they went along with him on the most bestial adventures known since the dark ages.

What other civilized race would accept a leader of Hitler's mentality and instincts? The Italians followed Mussolini, true, but he was at least an intelligent and cultured person, and until madness came upon him practised only the customary forms of ruler tyranny.

Mr. Schlamm notes that "there is a fashionable debate in progress whether or not the Germans are paranoiac." A nation's acceptance of a Hitler as master of

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

I WANT to dedicate my column in this issue of the *Center Review* to our men in the service of our country. In fact, I propose to let them speak to us, through this column, and to tell us what interests them especially in this Holy Day season.

I was privileged to receive letters from a number of our members and sons of members in the armed forces. These letters were in response to a New Year greeting I sent to all the men whose names appear on our Roll of Honor. Many of them, in addition to their thanks for the good wishes, told how they spent the Holy Days and described the services they attended. I am taking the liberty of quoting brief extracts from a few of these letters because they reveal in clearest fashion the thoughts that are uppermost in their minds. I hope that my correspondents will forgive me for printing these extracts without first consulting them. All the thoughts expressed do the writers credit, and I am sure that they will understand why I am anxious to have others share them with me.

All are very appreciative of the fact that the Center and Center Sisterhood try to keep in touch with them. Cpl. Charles Samberg, from a Station Hospital in San Francisco, after telling of the closeness of ties between him and the Center since his early childhood, writes: "It is therefore with understandable pleasure and pride that I receive holiday

greetings from my rabbi and realize that his thoughts have followed me across a continent." And Jerry Leibler, from Golden, Colorado, writes in a similar vein: "It was awfully swell hearing from you. I believe I speak collectively when I say we really appreciate you taking time out from your all important work to wish us good luck. It really means a lot to a fellow."

Theodore J. Harmatz, in the Air Force Training Detachment, in Arcadia, Florida, shows a fine sentimental feeling when he writes to me: "I realize how badly my family feel about my failure to be home for this solemn season. We, in the service, can only convey our regrets by telephone or letters. On these holy days you come closer to all the families who have sons in the service than at any other time. If you can tell these families that we are all in good health and sharing their prayers in all parts of the country, I think their mental burden would be lightened considerably. I personally think it is harder on these families than it is for their sons and daughters in the service no matter where they are or what they may be doing for the ultimate and decisive victory." Needless to say, I was happy to speak to Theodore's parents and to act as his messenger of kindly greeting to them.

Captain Joseph M. Leavitt, from Camp Bowie, Texas, makes us feel rather proud of the achievements of our Center. I shall let him express his feelings in his own words: "The messages that I have received from you and the Center during the past year and a half have been constant reminders of the happy and more constructive life that I hope to return to as soon as this 'job' is done. From one point of view, it is perhaps a little unfortunate that I grew up with the Brooklyn Jewish Center as the focal point of my organized religious life and understanding. It has become a criterion and standard which I unconsciously use to judge other synagogues and services that

its destiny certainly indicates that something is wrong with it. So when we discuss the probable peace terms, and the fashioning of the new world, should we not bear in mind this peculiar condition of the Germans?

This is hardly a matter for laughter, even if bitter. The Germans have started three wars in the last century. It's time we made a more objective study of the German mind.

—J. K.

[Continued on page 16]

100 YEARS OF B'NAI B'RITH

By WILLIAM I. SIEGEL

THE social vision twelve men exercised a century ago under the then vastly different conditions of American Jewish life has in the intervening years borne a rich fruit in the welfare and values not only of the Jewish community, but of our entire country. It is with a natural pride in this record of achievement, and with a confident hope for later harvests of usefulness, that American Jewry greets the one-hundredth anniversary of the founding of B'nai B'rith.

In 1943 the Jewish community of America numbered approximately twenty-five thousand. About the only forms of organized Jewish life were the synagogues, thirty-four in number, and a few burial societies. There were no philanthropic or educational organizations, nor were there any facilities for the assistance of immigrants and for their integration in the community life. Even this small group of Jews were divided by their varying religious complexions and their sentimental allegiances to the countries of origin. The Portuguese, Dutch, Polish, English, Bohemian and German Jews not only found no unity in their common Judaism, but on the contrary, divided by a bitter hostility which threatened to stifle at birth a section of Jewry which, then as now, was the hope of Jews throughout the world.

There was fortunately in the atmosphere of the young America a stimulus to the spirit of far-seeing men which made this condition unendurable. Henry Jones, himself an immigrant from Hamburg in 1830, recognized the ills which had to be cured and forevisioned the benefits which might be encompassed. He associated himself with eleven other men; and together they founded B'nai B'rith on the broad platform of Jewish Unity. Jones apparently knew well the individualism of the Jewish nature; and, recognizing it, proposed the establishment of an organization which would promote among its constituent members the freest expression of their own ideologies, while at the same time joining them in one broad group which could simultaneously work for the general interests of the en-

tire community, regardless of ideology or idiosyncrasy. This ideal is faithfully expressed in the preamble to the first constitution adopted by B'nai B'rith: "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting, and assisting the widow and orphan on the broadest principles of humanity."

A mere statement of only a small fraction of the activities of B'nai B'rith from its earliest years will show how faithfully the ideals of its founders have been implemented by their successors. In 1851, the Order formed the Hebrew Agricultural Society to stimulate land settlement by Jews and in the same year opened Covenant Hall, the first Jewish Center, and Miamondes Library, the first Jewish library, in New York City. In 1857, the Order appropriated the first funds for anti-defamation work. In 1861, in response to the needs of the country, a Chicago lodge recruited and equipped a company of Jewish volunteers for the Federal Army. In 1863, B'nai B'rith began its program of orphan care which has since resulted in the establishment of a number of splendid orphanages. In 1870, when pogroms broke out in Rumania, the Order procured the appointment, by President Grant, of Benjamin F. Peixotto as American Consul-General to Rumania and through him helped materially to alleviate the conditions of our Rumanian brethren. In 1881, a relief fund for Russian immigrants was established, followed in 1883 by the first employment bureau for such immigrants. In 1894, the first technical and manual training schools under the auspices of the Order were opened in Philadelphia.

In 1899, the National Jewish Hospital, today one of the foremost Tuberculosis sanatoria in America, was initiated.

Four years later, in the wake of the Kishenev Massacre, the Executive Committee of B'nai B'rith enlisted the aid of President Theodore Roosevelt and began to stimulate an interest which eventually resulted in widespread American indignation and help for the victims of the pogroms. (It is noteworthy that American attention to the status of the Jews in Russia was not temporary. It continued to a point where in 1911 President Taft abrogated the Russian-American Commercial Treaty because of discrimination against Jews.)

B'nai B'rith's first World War record of recruiting, refugee relief, providing equipment, and Army and Navy entertainment was a splendid one. Following the war, hundreds of thousands of dollars were sent by the organization to Europe for continued relief work, and hundreds of war orphans were adopted by the American lodges of B'nai B'rith.

It is interesting to note the gradual change through the years in the geographic origin of B'nai B'rith members. Its early formative years coincided with the failure of the abortive German Revolution of 1848 and the consequent influx of German immigration to this country. Naturally, the earlier members of B'nai B'rith were in the majority German Jews; so much so, in fact, that the earliest meetings of the Order were conducted in German, and it was only in 1850 that the first English-speaking lodge was founded in Cincinnati. As the years passed, however, and the immigration stream drew in peoples from all of the countries of Europe and changed the complexion of the American Jewish community, so also in B'nai B'rith its members were to be found among Jews of all types of origin and of all forms of Jewish religious observance. It is a happy circumstance that at the close of its first century of service, B'nai B'rith can report to the community that today it

numbers 177,000 Jewish men, women and youth who are representatives of every class economically, of every group politically and religiously, and of every shade of opinion socially. Divergent, however, as they are in these matters of attitude and opinion, one unity keeps them together—their devotion to the spirit of B'nai B'rith in its "mission of uniting Israelites in the work of promoting their highest interests and those of humanity." When it is remembered that these men and women are leaders in over 600 communities in this country (as members of more than 1500 lodges) then the realization becomes instant of B'nai B'rith's tremendous beneficial power in the formulation of policy and achievements in program for the welfare of our people and our country.

☆ ☆ ☆

It is not possible, in the limited space available for this review, to give more than an outline of the earlier development of B'nai B'rith. We prefer to lay emphasis on its present structure. (It has been said that the golden age is always in the past; a recognition of the needs of the moment, however, and a devotion to their fulfillment is equally important.) Among the outstanding services of B'nai B'rith, in addition to its philanthropies (numbering five orphanages, a home for the aged and two hospitals) are Aleph Zadik Aleph, Vocational Service, and Hillel. A. Z. A. is the youth movement of B'nai B'rith. Its primary purpose is the training of young Jews in the highest tenets of Judaism and the best practices of Americanism. Its program is as widespread and varied as its ideal and, in the present days of war and stress, its teaching has borne fruit on every front of patriotic service. Hundreds of A. Z. A. youth are in the services, and some of them are already numbered among American casualties. They have participated in all of the Civilian Defense activities. In every way they have repaid to the community the investment which B'nai B'rith has made in them. By the graduation of A. Z. A. members into the adult ranks of B'nai B'rith, the Order has insured a continuation of their interest and a life-long utilization of their training for the benefit of the country.

Vocational guidance represents a realistic recognition of the necessities of the

American scene. Annually, hundreds of thousands of Jewish boys and girls leave their schools and their homes for the purpose of entering commerce and industry. There are a number of factors which make such transitions especially difficult for these young Jews. Economic limitations are the barrier in some cases; anti-Semitic handicaps hamper others. B'nai B'rith, through Vocational Guidance, has sought to implement a program whereby young people can be fitted for jobs and jobs can be found for young people. The first effort along these lines was the establishment of the Hebrew Agricultural Society in 1851, followed about forty years later by vocational training in Cleveland. In its modern form, on a national scale,

the service is about ten years old. The organization is nation-wide and is carried on both through the local lodges and the larger district groups. The service has affiliated itself with synagogues, community centers, settlement houses and, generally, with any Jewish organization through whom it can reach the individual Jewish boy and girl.

There is in prospect a tremendous job for service after the war—a task for which plans are even now being formulated. It is realized that demobilization will bring back to the civilian community many thousands of teen-age boys who before their entry into the armed services had no opportunity to fit themselves for civilian work. B'nai B'rith has

SHOLOM ASCH WRITES TO HIS SON

The following letter was written by novelist Sholem Asch to his thirty-three-year-old son John, now in training at Keesler Field, Miss. — Ed.

"OF COURSE, mother and I were heartbroken when you returned to us from New Haven, and when you declared with happy and shining eyes that you had been accepted in the army. Still, at the same time, I am very happy and very proud that now I have two boys in the service of the U. S. And I cannot explain the reason why this has prompted a recollection of your first entering this country as a child of five. I remember taking you by the hand when I came to meet you on board the ship. Your dark little eyes were shining so bright as you looked in fear and wonder at the skyscrapers and the Statue of Liberty. I recall your asking me if other countries also had Statues of Liberty, to which I replied that perhaps they had, but for us this was the only Statue of Liberty.

"America has made you a legal heir of her rich estate. She has given you history and ancestors, sages and saints. Your love of justice, your eagerness for righteousness, your understanding of other people, your love for beauty, your devotion to nature—all that you have, she has bestowed on you.

"We Jews are engaged in this war not only because of our hatred for the enemy which has risen to annihilate our exist-

tence, but for the love of our America and for everything for which she stands. That is why I want you, when you are learning to kill, to remember to love; in your hatred of the enemy, love humanness, and love your brother soldier regardless of his race or religion.

"Ever since I came to America I have been looking for an opportunity to express my gratitude and affection for what I see in America. It hasn't been my privilege to pay my debt in physical service. I believe I have tried to make my contribution towards the American Ideal by trying to bring about a better understanding between Jew and Christian through their common religious inheritance. I believe I serve America by serving humanity. Still, I regret that this opportunity to fight physically for America has been denied me. I consider myself serving America through you and your efforts. But you, my boy, are not alone in the service, for your parents who love you are with you. All your ancestors are with you, not only those of old, from your biblical forefathers down, but those ancestors whom you have accepted with this country—these new patriarchs, Washington, Jefferson and Lincoln and the ancestors who endured the suffering of Valley Forge and those resting in the fields of Gettysburg and in the Forest of Argonne. Be of good cheer and be happy you serve America."

appropriated large sums of money to prepare for this additional and gladly accepted task. It is confidently expected that its success will be equal to its achievements in the past.

Perhaps the greatest necessity of any community is the training today of leaders for tomorrow. This is particularly true among the Jews of America. There are so many centrifugal forces which pull and drag Jewish youth away from the interests of their people that extra effort must be made constantly to recruit their interest and turn their potentialities along the lines of Jewish values. Nowhere is this necessity more compelling than among the Jewish college population. Over a period of years (and during the most formative years of their lives) they are immersed in the study of subjects and topics which, by their very nature and definition, have no relation to the life of the Jewish community. These young people are constantly subject to every impulse and influence of assimilation. It would be natural if, while gleaning the harvest of general knowledge, they would fall victim to a dry-rot of apathy to their Jewish origin.

B'nai B'rith, with the flexibility and realism that have marked its century of achievement, took hold of the problem in 1923 in the establishment of the first Hillel foundation at the University of Illinois. In the intervening two decades the Order has with tremendous energy established a total of seventy foundations, functioning in the colleges and universities of the country, in which are enrolled approximately 35,000 members. The Hillel program is as wide and diversified as the varying local traditions and histories of each college make necessary; but throughout them all, it maintains and serves one central theme—the simultaneous linking of the Jewish student body with the historic Jewish tradition and with the present-day Jewish problems. It is of course difficult, and perhaps even improper, to choose among the various services and departments of B'nai B'rith, and perhaps it is wrong to attempt to set one above the other in importance. It is, however, proper to say that viewed in terms of present-day work in its relation to future and permanent values, no one department exceeds Hillel in its effect on the Jewish community.

[Continued on page 23]

THE DOOM OF DENMARK'S JEWRY

By ALFRED WERNER

WHILE we were celebrating the start of the New Year, 5704, the Nazis struck a death-blow at the six thousand Jews of Denmark. Boasting that "elements had been removed which continually poisoned the atmosphere," the Germans started rounding up the Danish Jews under the flimsy pretense that they had "considerably accentuated the situation in Denmark by their anti-German agitation and their moral and material support of terror and sabotage action." It is likely that our hapless brethren will be deported to Eastern Europe to toil on German fortifications and roads, finally to be slaughtered like the Jews of Poland. The Danes are infuriated, but there is little they can do. Magnanimously the Swedish government offered refuge to Danish Jews, and a large number managed to escape to Sweden. The Swedes also bluntly told the Nazi officials that the purge would have "serious repercussions" in their country.

The Danish Jews must have anticipated that sooner or later their comparatively "paradisical" existence would come to a sudden end. Denmark was the only Nazi-occupied country where the Jews were not treated harsher by the invaders than the Gentile population. In the first place, Germany, eager to win the Nordic Danes over to the "New Order," agreed not to meddle in the kingdom's internal affairs. Secondly, King Christian XI. and the overwhelming majority of his subjects strongly repudiated the anti-Jewish propaganda spread by the few native Nazis and Quislings.

Last fall, the Nazis, enraged by the pro-Jewish attitude of the Danes, threatened to introduce anti-Jewish laws. The septuagenarian king then let the Chief Rabbi know that he would attend the Copenhagen synagogue. He arrived there with his escort, in full dress uniform, and sat through the long services of the High Holydays, in defiance of the invaders. Similarly, the population openly fraternized with the Jewish minority. In September, 1942, the Senate of the University of Copenhagen nominated for the

post of rector the half-Jewish physicist and Nobel Prize winner, Niels Bohr. In the same month Danish students invited their Jewish colleagues to a festival, held in a small town. Blue and white caps were worn by Gentile and Jewish youths alike, and the entire assembly sang, not the "Horst Wessel Lied," but the "Hatikvah." Foremost in the fight against anti-Semitism was the Protestant Church of Denmark. "Christians must be among the first to fight this obscene anti-Semitism," it once stated, categorically. "All honest people should take part in this fight. Those who remain silent, or look upon anti-Semitism with mild distaste, are accomplices in the campaign of hate."

Almost seventy years ago the German-Jewish writer, Karl Emil Franzos, made the sweeping statement that "Every country has the Jews it deserves." Whether or not this thesis can be applied generally, the little democratic, liberal and educated Danish nation did have the kind of Jews it deserved. Throughout the three centuries that the Jews have lived in Denmark there occurred no frictions worth mentioning between them and the non-Jewish population, and the Jews contributed enormously to the civilization and welfare of the Nordic kingdom. It was in 1622 that King Christian IV., in a formal letter addressed to the Sephardim of Amsterdam, invited them to settle in the newly founded city of Glueckstadt, in Schleswig-Holstein (it was ceded to Prussia in 1864). His motive was, of course, financial, and he acted upon the advice of his intimate friend, the Jewish court physician, Dr. Jonah Charizi. The rich Sephardim were followed by less wealthy German Jews and, more recently, by Polish refugees, but the Jewish population of the kingdom never counted more than six thousand souls. In 1849 the Jews were granted full civic and social equality with the Christian population. Gradually the Jews moved from the smaller cities to Copenhagen, and in the twentieth cen-

[Continued on page 22]

THE REMARKABLE HISTORY OF THE FRENCH JEWS

This is the first of two articles. The second will be published next month.
—Ed.

By MABEL LYON

THOUGH the presence of the Jews in Western Europe was a certain fact only since the second century, undoubtedly many of the Jewish soldiers who had been dispersed by Vespasian or Titus as prisoners throughout the Roman Empire in the latter part of the first century found their way into Gaul or Iberia. There was also an influx of Jewish merchants, who came from Alexandria and Asia Minor to transact business in Western Europe.

The Gallic Jews first settled in the district of Arles, and were given the full rights of Roman citizenship, whether they came as merchants or fugitives, and these rights continued under the Frankish and Burgundian rulers. In the Frankish kingdom founded by Clovis, the Jews dwelt in Auvergne, in Orleans, and as far north as Paris and Belgium. Numbers of them lived in the old Greek port of Marseilles, and so many dwelt in the Province of Narbonne that a nearby mountain was named "Mons Judaicus."

The Jews of the Frankish and Burgundian kingdoms engaged freely in agriculture, trade and commerce, and they navigated the seas and rivers in their own ships. They also practised medicine, and their services were engaged even by the clergy. They were skilled soldiers as well, and took an active part in the battles between Clovis and Theodoric before Arles in the year 509.

Besides their Biblical names they bore the names common in their country. They lived on the best of terms with the people of the land; intermarriages often took place; the Christian clergy ate at Jewish tables, and they, in turn, frequently entertained the Jews.

Friendly relations continued, even after the conversion of Clovis to Christianity. Among the Franks, heathen customs were continued and the Jews were for a long time permitted to live in peace. But among the Burgundians, after their king Sigismund embraced Catholicism, anti-Jewish laws were promulgated, and this hostility gradually spread to the Frankish countries.

Childebert I. embodied anti-Semitic laws into his Constitution, but this policy was not followed by all his contemporaries.

This state of semi-tranquillity did not last, however, and, incited by a fanatic bishop, the rulers gave the Jews the choice between baptism or banishment. At first only one Jew accepted conversion, and his co-religionists, while publicly demonstrating their contempt for him, were attacked by a mob. A massacre resulted, and to prevent further bloodshed, five hundred Jews agreed to be baptized. Those who remained true to their religion went to Marseilles.

One of the most anti-Jewish monarchs in the history of the world was Dagobert, of the Merovingian dynasty, and his descendants added to the restrictions and humiliations placed upon the Jews. But their successors, the Carolingians, of whom Charlemagne is the most famous representative, recognized the usefulness and capabilities of their Jewish subjects, and under their rule the Jews were comparatively free from persecution. Nevertheless, Charlemagne imposed upon them the "More Judaico," a particularly humiliating form of oath, which was finally abolished in France through the efforts of Adolphe Crémieux, in the nineteenth century.

In the latter half of the eighth century, the condition of the Jews improved, and though Charlemagne was a protector of the Church, he was too far-seeing to share the prejudices of the clergy against them. He employed their commercial talents to their advantage and his own; he helped to advance their culture, and he hoped to make their schools independent of the Academies of the Levant.

He entrusted a Jew named Isaac with his diplomatic secrets on a mission to the caliph Haroun Al Raschid. He is also said to have requested the caliph to send a learned Jew to the Court of France.

The favorable condition of the Jews under Charlemagne continued under his son, Louis the Pious (814-840). Even the Christians were inspired by the enthusiasm of the Jews for their religion. They were allowed to settle in any part

of the kingdom and to carry on their trades without hindrance, but they had to pay a tax to the treasury and to render a periodical account of their income. An officer was appointed to watch over their rights, for the Jews were considered as wards of the Emperor.

Judith, the second wife of Louis, had great reverence for Jewish history. A learned abbot, to win her favor, dedicated to her his books on Esther and Judith, and compared her to both of these heroines. Cultured Christians read Josephus and Philo, and some of them openly declared that they preferred these to their own literature. The Jews also had free access to court.

The era of good feeling toward the French Jews spread to other countries of the Frankish kingdom, which included Germany and Italy.

Christians visited Jewish synagogues and were edified by the manner of conducting the services. Sermons were delivered in the vernacular. Some Christians even worked on Sunday and observed the Jewish Sabbath.

Till the end of his life Louis remained well-disposed toward the Jews, though their enemies tried to stir up trouble against them.

Charles the Bald, the son of Louis by Judith, continued the liberal policy of his father toward his Jewish subjects.

In 849 the clergy called a Council in order to revive some of the anti-Jewish laws of the Merovingian kings, but Charles forced them to omit these. Gradually, however, the country was divided into small provinces under petty princes, who reinstated persecution. One of the humiliating ordeals to which they were obliged to submit was a box on the ear administered publicly on Good Friday to the leader of the Jewish community.

In the eleventh century, at the time of the Renaissance of the Spanish Jews, the French Israelites were for the most part inferior in culture to their brethren in Spain, but the great Rashi (born in 1040) made his birthplace, Champagne, a Talmudic center.

In the earlier part of the twelfth century, French Jewish culture began to

manifest itself. The two kings of the House of Capet, Louis VI. and Louis VII., were as favorable to the Jews as had been Louis the Pious. It is said that half of Paris at that time was owned by the Jews.

The Jewish congregations were recognized as independent corporations and had their own Mayor with the title of Provost. Under these circumstances Talmudic learning was cultivated, but to the exclusion of all other studies.

In Southern France, toward the end of the twelfth century, the Jews lived under liberal and enlightened rulers; they prospered and studied and did not confine themselves to ritual. But in the early part of the next century, when the persecutions against the Albigenses, the fore-runners of Protestantism, began, the Jews were swept along with these victims of bigotry.

The Second Crusade brought in a wave of anti-Semitic persecution. The Jews defended themselves against their attackers, but terrible massacres occurred. Louis VII. protected them from violence when he could, but his son, Philip Augustus, became one of the worst Jew-hating rulers in history. In 1181 he ordered all the Jews in his provinces to leave France. Later he allowed them to return, but they were held almost like serfs in the places where they settled.

The third and fourth Crusades increased the brutality against Jews. During an attack by the Pastoureaux, a band of crusading shepherds, five hundred Jews took refuge in the fortress of Verdun and defended themselves. When further resistance seemed hopeless, all except one renegade committed suicide rather than be captured.

In Basle Jews were herded into a house especially built for the purpose and burnt to death.

The Jews had no greater enemies among their number than apostates. One of these, Nicholas Donin, brought charges against the Talmud, which was put on trial. This occurred in the reign of Louis IX. (St. Louis), who hated the Jews so much that he would not even look at them.

Four distinguished rabbis of Northern France were commanded by the king to hold a public disputation on the Talmud with a high Catholic dignitary. The trial was carried on in Latin. In spite of the

convincing arguments of the defenders, the Talmud was condemned to be burned, and in June, 1242, twenty-four cartloads of the books were committed to the flames in Paris.

From this time on, the whole history of the Jews in France was a series of restrictive laws, bloody persecutions, periodical expulsions and recalls. The practice of medicine had been principally in the hands of Jews, and every prince and noble had his private Jewish physician. Now, this profession was denied to the Jews.

In 1306, toward the close of the Day of Atonement, Philip le Bel arrested all the Jews in his realm without warning, and ordered them to quit the country within a month, leaving behind both their goods and the debts owing to them. They were to take with them only the clothes they wore, and what seemed necessary for a day's living.

How familiar this sounds!

About one hundred thousand souls were banished. The celebrated seats of learning made famous by Rashi and the great Talmudists were sold to the highest bidder or given away. King Philip made a present of a synagogue to his coachman.

The exiles went to all parts of the world, many of them to Palestine. But the majority remained as near as possible to the French borders, hoping to return to their old homes at some future time.

Nine years after their banishment, Louis X. recalled them. The people and the nobility found they could not do without the Jews, and requested their recall. The Jews hesitated at first, then submitted their conditions, which they made stiff. The king accepted all of their terms. Their residence was fixed at twelve years, and it was provided that if they were expelled once more they would have a year's warning.

Ninety years after the expulsion by Philip le Bel, in the year 1394, the Jews were again banished from France. This time they were also notified on the Day of Atonement. But the harsh conditions of the previous expulsion were modified by the king, Charles VI. Some remained.

Many Jews emigrated during the reign of Louis XI. His successors, Louis XII. and Louis XIII., continued his anti-Semitic policy against the few Jews left in various provinces, notably in Marseilles.

In the beginning of the seventeenth century Jews again began to enter France. Louis XIV. had them expelled from Martinique, but expediency caused him to modify his attitude and to grant them a certain amount of protection in his kingdom.

Montésquieu, the great essayist of this period, protested in his writings against the treatment of Jews by Christians.

Voltaire, supposed to have been the apostle of tolerance, viciously attacked the Jews in his writings. But a Catholic priest, under a Jewish pseudonym, addressed "Jewish letters" to Voltaire and helped to counteract his malicious charges.

Prior to the Revolution, this was the status of the French Jewish community: The Portuguese Jews who had settled in Bordeaux were highly respected because of their uprightness, culture and philanthropy, while the Jews of Metz and Alsace were treated like pariahs. They were enclosed in ghettos, and had to pay enormous taxes; almost every handicraft and trade were forbidden them except cattle-dealing and trading in gold and silver. No Jew could stay overnight in Strasbourg.

When certain of their co-religionists from the Eastern provinces of France sought residence in Bordeaux, the Portuguese Jews there tried to have them excluded, and to these demands Louis XV. readily gave his consent. But the Jews from Metz and Alsace had powerful friends at court, and they were later able to obtain entrance to the western city.

The sixteenth Louis abrogated the poll tax and endeavored to give the Jews of Alsace and Lorraine some measure of justice.

On the eve of the Revolution, there were many books published for and against the Jews. Mirabeau, the great revolutionary, wrote a book refuting the arguments of the German anti-Semites. He and the Abbé Grégoire were members of the National Assembly. Scarcely fifty thousand Jews lived in France then, almost half of them in Alsace. In Paris there was a congregation of about five hundred persons.

Pass on the "Review" to
Your Friends

ONE OF OUR BOYS CALLS ON AFRICAN JEWS

Here is an unusually observant letter written by a soldier named Sidney Greenberg. The military censor noted on it that it was the most interesting letter of its type he had read. — Ed.

DEAR FOLKS: Yesterday was the most exciting day I spent in North Africa. The army managed to get a truckload of Jewish boys to go to a town much larger than the closest one, so that we could attend Friday evening services at the Synagogue.

The French Synagogue was filled mostly by the military, and almost every branch of the service was represented. There were nurses, Waacs, officers, seamen, and, most of all, enlisted men. French colonial soldiers too were present, as were, naturally, the French inhabitants. In the minority, but outstanding for their typical Latin appearance, were some Spanish Jews.

It is impossible to distinguish the French Jew from the Frenchmen, the Spanish Jew from the Spanish and (to my astonishment) the Arabic Jew from the Arab. The Arabic Jews were not present at these services, but attended their own in a different synagogue.

The officials of the Synagogue greeted us with the Hebrew "Peace be unto Thee." The Hebrew they spoke was the strangest I've ever heard, and if it were Arabic and not Hebrew I shouldn't be the least bit surprised. The officials were dressed in long black robes and wore French peaked hats such as were worn by seamen of another age. Within the Synagogue skull caps replaced berets or ordinary felt hats.

The Synagogue itself is identical to ours but with a few (and prettier) architectural differences. There was a great amount of woodwork, all hand-carved with Hebrew inscriptions. The Ten Commandments, engraved in wood and gold, stood above the altar. The ceiling too was much higher than our own, and so was the balcony—filled with some of the best representatives of French and Spanish beauty.

The services were conducted by an army chaplain both in Hebrew and in English, and another chaplain delivered a solid sermon. I overheard one of the French Jews pray, and though he was

praying from the same book his Hebrew had the strangest accent.

Services concluded, the excitement really began. First I met some kids in the Synagogue and they were our guides for the next hour or so. These youngsters attend a Hebrew school which they call the "Jewish College." In this "college" not only do they learn to speak, read and write Hebrew, but English as well. I didn't have to use a single word of French during the whole evening. While in the Synagogue I shook hands with several Frenchmen. There's nothing unusual about this except that after they shake hands they kiss their hands as a polite gesture. Even besides this polite gesture, you can always tell whether you're shaking hands with a Frenchman. He looks you straight in the eye—and even through your eyes, it seems, into your soul. And it is not simply his hand you're holding, it's in his heart as well.

The French children we met in the Synagogue, like their elders, are hard to distinguish from the average French children. You cannot, anywhere in North Africa, tell Jew from Gentile or Arab by appearances.

The streets of the town were swarming with people of the three chief nationalities: French, Arab and Spanish. The houses are tall and have many balconies, usually filled with people. Everyone is gay, talkative, smiling and laughing, like the crowds in Times Square on New Year's Eve.

The kids who showed us the way around explained a few million things which are beyond the scope of this letter to relate. We stopped for some citronade, which we bought for the children and ourselves. It is an iced drink whose chief flavor is natural orange, but there is the tang of the date in it as well.

The owner of the stand selling the citronade was Spanish both in appearance and manner, as were his entire family. One of the kids told him that we were also Jewish, and he approached me and told me—in very good English—that he was of the Faith. I showed him the Jewish Star you've given me and he kissed it reverently. He also embraced me and put his cheek against mine. He next presented me to his entire family.

I shouldn't be surprised if he is the father of twelve children, with so many did I shake hands. I shook hands and was embraced by his father (who also kissed his hand after shaking) and shook hands with his aged mother. When introducing his family, the man did not say, "This is my son," "my wife," "my daughter," but, "my charming dear son," "my devoted daughter," "my loving wife," "my old, beloved mother," "my dear father." And the children show such respect and care and thoughtfulness of each other and their parents as I've seen nowhere else in the world. They would rush to their grandmother and mother frequently, to kiss and be kissed by them. Even the girls—and there were several of them, ranging from 18 to 25, all beautiful and some married and carrying their infants—would often come to the old folks, again and again, to kiss and ask to do something to make them more comfortable. It was charming, all this affection, and it was as natural and part of them as their sharp, piercing black eyes and their coal-black hair.

His prettiest daughter—unmarried, as I made sure to find out—did not hug me, darn it, as did all the males, but she did pat me on the cheek, and I felt very, very happy. When her father introduced the girls, one by one, it was like presenting a rare and priceless treasure. No, I've never seen so much tenderness and devotion before. They are therefore very wealthy although poor people. I gave them cigarettes—they wouldn't accept money—and I wish I had more to distribute.

The Spaniard then gave me the surprise of the evening. He pointed to a group of Arabs sitting quietly in an alley speaking softly to each other. "Jewish, too," the Spaniard said with pride. I laughed, thinking he was kidding me. But, "Jewish, too," he insisted. I decided to see for myself. I approached them with the Hebrew "Peace be unto Thee," and, surprised (as I was too), they rose solemnly, embraced me, and returned the greeting in a Hebrew even more strangely accented than the French. They were as surprised to meet a Jew in an American uniform as I was surprised to see them in Arab costume. I couldn't stay

with them long, as indeed I couldn't stay anywhere long. My interpreters (the kids) were helping the other boys out and I had to bid these Arabic Jews goodbye very soon as neither of us could understand each other beyond saying that we were Jewish.

I've observed that there is a way to distinguish — only at close range — the Arab from the Arabic Jew. First, the Jewish womenfolk do not veil their faces, but use the veil as a shawl in the manner of the Eastern European Jewess. Secondly, the Arabs tattoo themselves with a line about two inches long running from the bridge of the nose to the center of the forehead. Tattooing of the skin is forbidden by all Jewish sects. But in the natural color of the skin, Arab and Arabic Jew are identical. It's not black, but a healthy Florida suntan.

I then had to leave. After a dozen farewells, a thousand handshakings, a hundred embraces, we left. Before going, however, the Spanish Jew said, "I hope you will come again. You're a good friend." His heart was in every word. Oh yes, I pinched the cheek — tenderly, of course — of the girl who patted me on the cheek. You should have seen that merry twinkle in her eyes. Ah . . . I hope I can come back again, and again.

I've been to Casablanca and Oran, and have seen the strangest people and the strangest customs. I would never have had these experiences if not for the army, and I'm learning much. These old-fashioned people cannot teach us how to invent new machines, but their family devotion and their love for each other are such that we can learn a great deal from them.

Meeting them is a delight that fills in the time beautifully until I come home. And I shall come home soon — healthy and whole — and I hope a little better fitted to conduct myself among family and friends.

I send each of you all my love and devotion and I hope you will not worry about me as I'll always be all right.

Love,

SIDNEY

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

THE ANCIENT SYNAGOGUES OF GREECE

By HARRY E. WEDECK

ALTHOUGH the Nazis have destroyed the synagogues of Greece, ancient vestiges of such synagogues demonstrate how tenacious is the Jewish tradition in the Diaspora. St. Paul, in his account of his journeys through Greece, mentions synagogues at Philippi, Thessalonica, Corinth, Athens, Salamis on the island of Cyprus, and Berea. The Greek islands of the Aegean Sea have in particular been associated with excavated ruins of synagogues, testifying to remote Jewish communities in ancient Hellenic days.

The oldest of such synagogues, on the island of Delos, was excavated early this century by the French School of Athens. The Jewish community on this island dates back to the second century before the Christian era. The historian Josephus refers to it in his *Antiquities of the Jews*:

"The Jews of Delos, and some other Jews that sojourn there, in the presence of your ambassadors, signified to us that, by a decree of yours, you forbid them to make use of the customs of their forefathers and their way of sacred worship. Now it does not please me that such decrees should be made against our friends and confederates, whereby they are forbidden to live according to their own customs, or to bring in contributions for common suppers and holy festivals, while they are not forbidden to do so even at Rome itself, for even Caius Julius Caesar, our imperator and consul, in the decree wherein he forbade the Bacchanal rioters to meet in the city, did yet permit these Jews, and these only, both to bring in their contributions, and to make their common suppers. Accordingly, when I forbid other Bacchanal rioters, I permit these Jews to gather themselves together, according to the customs and laws of their forefathers, and to persist therein. It will be therefore good for you, that if you have made any decree against these our friends and confederates, to abrogate the same, by reason of their virtue, and kind disposition toward us."

On the marble columns in the ruins still appear inscriptions in Greek, with

references to God the Most High — a characteristically Hebraic designation.

On the island of Miletus another synagogue was excavated — revealing a forecourt and a peristyle, benches, rows of chambers, and impressive columns. It must have been a fairly large synagogue, frequented by a substantial, active, social-minded community. The history of the settlement goes back to the first century B.C., to the time of Julius Caesar himself. Again, the historian Josephus presents a document in which the authorities of Miletus are commanded to permit the religious practices of the resident Jews.

There is still extant a Greek inscription — a place-sign — which reads:

"Place of the Jews, also called the God-fearing."

In Ionia, in the town of Priene, a synagogue was excavated some fifty years ago. One of the puzzling features — to the non-Jewish archaeologists — was a niche in the eastern wall. That niche was the repository for the Ark of the Law. Traces of seven-branched candlesticks were also found. In one instance, the Menorah stands out in relief beside a citrus, a palm-branch, and a ram's horn, together with the Scroll of the Law.

Off the Piraeus lies the island of Aegina. Here too, near the harbor, a synagogue was unearthed, the mosaic floor being still intact. An inscription in Greek, near the entrance of the synagogue, runs as follows:

"Theodore, the chief of the synagogue, who presided for four years, built this synagogue from its foundations. Revenues amounted to 85 gold pieces, and offerings to God to 105 gold pieces."

This ancient synagogue, itself built over a still more antique one, was standing as late as the seventh century A.D.

MAX REINHARDT IS SEVENTY

By ALFRED WERNER

ONE of Reinhardt's biographers divided the producer's life into three stages: the first, when he still wrote letters; the second, when he only cabled; and the third, when the Maestro ceased answering letters at all. I happened to see the Reinhardt of the third period, for it was not so many years ago that I was seated near the "Stammtisch" reserved by the head waiter of the *gemuetliche* Café Bazaar at Salzburg, Austria, for the three magicians in charge of the annual festivals. They were the late poet, Hugo von Hofmannsthal, who had clothed the medieval morality play, "Everyman," in such brilliant language that it was sure to appeal to a modern, sceptical and sophisticated audience (Hofmannsthal, incidentally, was descended from the merchant Isaac Loew, who took the name of "Hofmann," served as president of the Jewish community of Vienna and was knighted by the Emperor in 1835, thereby becoming "Edler von Hofmannsthal"); that unforgettable actor, Alexander Moissi, an Italian by birth, who had learned German as an adult and portrayed the wealthy sinner and final penitent, Everyman, and finally Max Reinhardt who built the oblong wooden stage in front of the majestic old Cathedral and distributed the criers who were to warn Everyman of his approaching death among the steeples of the city. Reinhardt was the chief magician, to be sure, for his stupendous *mise-en-scene* wrought the miracle that assembled English businessmen, Indian maharajas, Russian diplomats, American school teachers, Japanese military attaches and Viennese artists and writers to listen amicably to philosophical dramas such as "Jedermann" (Everyman), "Das Salzburger Grosse Welttheater" (Hofmannsthal's adaptation of Calderon's "El Gran Teatro del Mundo"), and Goethe's "Faust" in a world heading towards chaos.

Reinhardt (his real name was Goldmann) was born in 1873 at Baden, a spa south of Vienna, of Jewish parents. After attending the Untergymnasium (Junior High School) and the Vienna Conservatory, he became an actor. It was at Salzburg, the scene of his later

triumphs, that the Berlines theatrical director and champion of Naturalism, Otto Brahm, himself a Jew, discovered the twenty-year-old player and gave him a contract. But Reinhardt soon abandoned acting, and in 1905 became director of the Deutsches Theater in Berlin. Dissatisfied both with the dominant school of drab naturalism and the insipid academic style approved by Emperor William II., he fought, single-handed, a two-front war under the inspiring influence of Shakespeare's genius. His startling presentation of "A Midsummernight's Dream" marked a turn in the history of

modern theater. Among his other famous Shakespeare productions was "The Merchant of Venice," with Rudolph Schildkraut as Shylock. Here was, at last, a producer who, as Theseus says, had "such shaping phantasies that apprehend more than cool reason ever apprehends." It was not the introduction of the new revolving stage nor any other technicality that made the difference, but the use of *all* the arts for the creation of a Gesamtkunstwerk; it was the restoration of the theater, which had long been the meeting place of connoisseurs and

[Continued on page 22]

HEBREW ART PROJECTS IN AMERICA

By MOSHE DAVIS

Chairman, Hebrew Arts Committee, Histadruth Ivrit

THE Hebrew Arts Committee developed, with the aid of the Histadruth Ivrit and the Jewish Education Committee, art groups in as many fields as the budget allowed each year. In the field of literature the organization published a Hebrew organ, entitled *Niv* (Expression), which served as a training ground for potential American-Hebrew writers. During the five years of its existence close to seventy young people contributed original stories, poems and articles; and a number of these contributions were successful in entering Palestinian and American literary journals. A dance group, *Rikkud Ami* (Dance of My People), has functioned successfully for the past six years under the very talented direction of Miss Corinne Chochem. Miss Chochem is a recognized choreographer in the creative and folk dance. Last year, the efforts of the *Rikkud Ami* were climaxed by a nation-wide television broadcast over WABC, and by participation in the National Dance Festival held at Madison Square Garden. In dramatics, *Pargod* (Curtain) has seen steady progress in the quality of its presentations. Mr. Jacob Rothbaum, formerly a member of the Vilna Troupe and

director of Maurice Schwartz's production, "Sender Blank," was appointed coach of the augmented dramatic unit. Last year an unusual evening of Hebrew theatre was shown to New York audiences when Mr. Rothbaum's production of Contemporary American-Hebrew literature was performed. The *Sharon Choral Society* is conducted by Rabbi Abraham Soltes. Last year, the musical organization offered a full evening of Joel Engel music at the Carnegie Chamber Music Hall. This year the Committee initiated the *Kinor Sinfonietta*, an orchestral unit devoted exclusively to the presentation of Jewish compositions. The group is directed by Mr. Siegfried Landau, young and gifted composer-conductor. The *Kinor Sinfonietta* is but an humble beginning of what may some day become a significant contribution to the Jewish arts.

In summarizing the work of the Hebrew Arts Committee and in evaluating its effect upon the community, it is proper to say that the foundation for its future projects has been carefully laid. It is developing an audience which is learning to demand artistic integrity as

[Continued on page 21]

THE NEWS OF THE MONTH

THE Argentine government's order suspending Jewish newspapers received scant attention in the American press, but President Roosevelt gave it its full sinister importance when he publicly condemned the action in a prepared statement read at his press conference in Washington on October 15. Mr. Roosevelt said that while this was a matter which concerned primarily the government of Argentina, he could not forbear "to give expression to my feeling of apprehension at the taking in this hemisphere of action obviously anti-Semitic in nature and of a character so closely identified with the most repugnant features of Nazi doctrine." He added: "In this connection I recall that one of the resolutions adopted at the Eighth International Conference of American States at Lima in 1938 set forth that 'any persecution on account of racial or religious motives which makes it impossible for a group of human beings to live decently is contrary to the political and juridical system of America.'" Argentina was a party to this resolution.

On the same day that the President issued this statement it was announced officially in Buenos Aires that the restrictive measure against the Jewish press had been rescinded, with the proviso that all editorials must be published with Spanish translations. This was a former requirement, and had been observed since the end of August. The government's excuse for relaxing the suspension was that it had worked hardships on the employees of the newspapers.

Our ambassador to the Argentine capital has been authorized to inform the Argentine government of the feeling in this country regarding the attack on the Jewish press.

The reactionary trend of the Ramirez government is further shown by the appointment of Gustavo Martinez Zuviria as Minister of Justice. He is the author of a series of violently anti-Semitic books.

☆ ☆ ☆

Jews in northern Italy are beginning to suffer the impact of Nazi brutality. Mass arrests of Jews and their deportation has begun, and the puppet Fascist government, supposed to be headed by

Mussolini and having as its active figurehead the militarist Graziani, is prepared—or has already put into force—decrees legalizing confiscation of Jewish property, prohibiting Jews to engage in commerce and trading, and introducing the yellow badge. In certain districts Jews are allowed to appear in the streets only during specified hours, and are restricted to the vicinity of their homes.

The official German news agency, "Deutsche Nachrichten Bureau," this week reported that foreign correspondents were told at a press conference in the Ministry of Propaganda in Berlin that "responsible quarters in Germany have decided to intern all Jews in German-held territories in special camps in order that they may be trained for orderly activities under special supervision." Jews over

65 will be sent to the Terezin fortress in Czechoslovakia, the official of the Ministry of Propaganda added.

☆ ☆ ☆

BECAUSE they blew the shofar at the Wailing Wall following Yom Kippur prayers, approximately twenty Jerusalem Jews were arrested. Blowing the shofar at this hallowed spot is forbidden by the Palestine administration. Over 15,000 worshippers attended the services.

☆ ☆ ☆

Al Balagh, official organ of the Egyptian government, wrote recently: "Premier Mustafa Pasha has been working to overcome the problem of Palestine's special international status as a League of Nations territory. He has been making continued demarches, the nature of which

THE SHADOW OF ANTI-SEMITISM IN QUEBEC

RENE BOLDUC, alleged instigator of an anti-Semitic riot at the Canadian summer resort of Plage Laval on July 25, during which many Jews were seriously injured, has been freed. The case against Bolduc and Andre Bigras, another defendant, was dismissed by the Recorder's Court at Plage Laval on the grounds that the court had no jurisdiction in criminal cases, that the disturbances occurred outside the city limits, and that the two accused acted in self-defense.

The Recorder expressed the opinion that the outbreak did not constitute a race riot. The Canadian Jewish Congress, however, has stated that in its opinion the Plage Laval disturbances were definitely anti-Jewish riots. At court hearings last month, a constable testified that Bolduc and his companions deliberately instigated the fracas by assaulting several Jews.

In the City of Quebec the Jewish community won the first round in the fight to build a new synagogue when Justice P. E. Cote, of the Superior Court, sustained a motion by the Beth Israel Congregation that the proceedings by the City of Quebec in connection with an

expropriation notice be suspended until final judgment is given in another action by the congregation against the city.

In the other case before the courts the congregation seeks to annul two recently adopted by-laws as illegal, discriminatory, an abuse of power and an undue interference with the rights of religious worship. Under pressure of anti-Semitic elements, the City of Quebec has adopted two by-laws, one prohibiting the building of a synagogue in Montcalm ward where the site is located, and another authorizing the city to expropriate the property. The act of the city council was condemned by the press in various parts of Canada.

The charge that Canada's federal government has a Jewish exclusion policy was made by Rev. Dr. Frank Morely, minister of Stanley Presbyterian Church, in an address delivered before the Montreal and Ottawa Synod. "Thousands of Jews are dying in agony because we do not give them asylum," said Dr. Morley. "Our own government has a policy of excluding the Jews. A proper immigration policy would give hope of life to thousands."

cannot be revealed at present, but which are expected to lead to successful results." This publication has the largest circulation of any Arab newspaper in the Islamic world.

☆ ☆ ☆

DR. JUDAH L. GOLDIN has left his post as director of the B'nai B'rith Hillel Foundation at the University of Illinois to occupy the newly created Chair of Jewish Studies in the Graduate School of Duke University at Durham, N. C. This department was established primarily to encourage a better understanding of the rabbinic period during which Christianity grew out of Judaism.

☆ ☆ ☆

JEWS in Australia are disturbed by an apparent growth of anti-Semitism in their land, and the president of the Advisory Board of Australian Jews has warned that this intolerance is likely to become a serious menace after the war.

☆ ☆ ☆

IN a new book on the North African campaign, "Report on North Africa," written by Kenneth G. Crawford, PM correspondent, the story is given of the use of a Jewish group to help in the invasion. Under the leadership of Robert Murphy the group was selected by Henri Albouquer, Algiers physician and president of the Algerian Jewish Committee.

☆ ☆ ☆

BERNARD M. BARUCH has made a grant of \$25,000 to further studies of physiotherapy. The grant, in the name of his father, the late Dr. Simon Baruch, was made to Dr. Ray Lyman Wilbur, Chancellor of the Leland Stanford University, who has organized a committee of distinguished medical men to survey the field of physiotherapy and also that of electronics as applied to medicine.

☆ ☆ ☆

ALL Jewish communities were greatly moved by the death from a heart attack of Rabbi Hirsh Manishevitz during the Yom Kippur services at Ohab Zedek synagogue in New York. The Rabbi, who was 52, was vice-president of the famous matzoth firm founded by his father. He was a representative of more than thirty institutions of higher Jewish learning, and

was vice-president of the Mizrahi Organization of America.

☆ ☆ ☆

IVAN MAISKY, Soviet Vice-Commissar for Foreign Affairs, recently visited Palestine. He discussed the solution of Jewish problems after the war with leaders of the Histadruth in the Maale-Hamisha settlement, and was especially interested in Palestine's absorptive capacity. Maisky stayed at Government House as a guest

of the Palestine government. He also received Chief Rabbi Herzog, and visited a number of Jewish colonies accompanied by David Ben-Gurion and Eliezer Kaplan, of the Jewish Agency.

☆ ☆ ☆

THE British Home Minister, Herbert Morrison, addressing members of the Anglo-American Press Association in London, declared that Palestine cannot as yet have self-government. "It is not

THE SAGA OF DANISH-SWEDISH HUMANITY

THE action of Sweden in offering asylum to the Danish Jews caught in the Nazi trap, and the magnificent humanity and courage of the Danes in resisting the Hitler murderous anti-Semitic measures continues to inspire all Jews. The Joint Distribution Committee sent \$25,000 to Sweden to help the Jewish refugees and in some measure take the burden of support off the Swedish communities. At the same time it paid high tribute to the Swedish people for their "unexampled demonstration of devotion to humanitarian principles."

Through the help of the Danes and Swedes large numbers of Jews have escaped to Sweden—some reports say as many as 3000.

Karl Frah, cabling to the Jewish Telegraph Agency from Stockholm, reported: "Danish fishermen have established an almost regular ferry service between Denmark and Sweden. German naval vessels continue to patrol Danish waters, however, and four of the ships carrying refugees have been sunk. Refugees said that in many instances Gestapo agents forced their way into Danish churches to seize Jews who sought shelter there. Chief Rabbi Fridiger has been sent to the fortress prison of Terezin, in Czechoslovakia, together with scores of older Jews. Other reports received here state that trucks piled high with goods taken from Jewish homes can be seen in the streets of Copenhagen daily. The goods are being shipped to Germany for use by persons bombed out of their homes by British-American airmen.

"The Swedish papers report that Einar Mellerup, chief of the Copenhagen constabulary, has been arrested for declaring

at a police meeting that the Danish police rejected all responsibility for the brutal treatment of the Jews. In several districts in the Danish capital street fights broke out between Danes and Nazis because of the mistreatment of Jews. Many Jews continue to commit suicide, but Danish papers have been forbidden to publish obituary notices of Jews. Among the prominent suicides are Professor Erik Warburg, and Einar Dessau, philanthropist.

"A Jewish Telegraphic Agency correspondent visited the southern coast of Sweden where he met and spoke with hundreds of Danish-Jewish refugees. They confirmed reports that some 1500 Jews had been seized by the Gestapo in the Rosh Hashonah raids. Several hundred old Jews were deported, the younger men sent to labor camps. Most of the refugees were in good spirits despite their ordeal. Many children separated from their parents wait at the homes of Swedish fishermen for mothers and fathers who will probably never appear."

Frah then went on to make a remarkable statement: "The refugees said three factors were chiefly responsible for their escape—active assistance by the Danish police, many of whom have been arrested as a result; passive aid by the German soldiers, including even some officers and boat guards; active help by some German and Austrian soldiers."

It was also reported that the deportation of Danish Jews is under the supervision of Hitler's Palestine-born commissar, Eichmann. This man was born in the German colony of Saronah, a suburb of Tel Aviv, and speaks Hebrew.

Britain that forbids such self-government," he said, "but Arab-Jewish differences."

☆ ☆ ☆

FIFTEEN THOUSAND Jews were quartered in the ruins of the Warsaw ghetto as of July 1, having been brought there from other parts of Poland for slave labor after all the original residents were either murdered or deported at the conclusion of the battle in the ghetto in April, according to a report from the Polish underground dated August 29, which was received in London.

The underground report, together with another message dated September 23, was received by Dr. Ignace Schwarzbart, Jewish deputy in the Polish National Council, in reply to queries he had sent via official government channels. The earlier report states that it is obviously impossible to estimate exactly how many Jews remain in Poland, but that on the basis of figures available to the underground, there were only about 300,000 on July 1, including those in ghettos and concentration camps.

The report further states that about 12,000 Jews were living in Vilna on that date, 8,000 in Cracow, 5,000 in Lwow, 4,000 in the Lublin area and 30,000 in Bendzin. While the underground representative was in Bendzin, however, 7,000 Jews were sent from there to the Oswiecim concentration camp. The second message adds that by early in September all of the Bendzin Jews had either been murdered or deported.

☆ ☆ ☆

DURING his visit to Washington Emir Feisal, second son and Foreign Minister of King Ibn Saud of Saudi Arabia, said in an interview that he hopes to help establish a United States of Arabia to include Palestine, Egypt, Iraq and Syria, as well as his own and other Arab states. He saw no reason why a union of Arab states should not be negotiated before the end of the war, and pointed out that before he left home he learned that an emissary of the Egyptian Prime Minister, Nahas Pasha, was on his way to discuss problems on Arab Federation with Ibn Saud. Feisal said he might take part in later negotiations himself. A member of Feisal's party, Shaikh Hafiz Wahba, expressed the opinion that discussion on Palestine should be deferred until after the war.

[Continued on next page]

THE "SUBSTITUTE ZIONIST CONGRESS" IN TEL AVIV

THE Palestine Jewish Community has never provoked anybody — either the Arabs or the British — but it has always replied and will reply to war, Moshe Shertok, political chief of the Jewish Agency, warned in delivering a report on the political situation in Palestine at the closing session of the recently held "Substitute Zionist Congress" in Tel Aviv.

Taking cognizance of the recent flurry of activity in Cairo in connection with attempts to form a pan-Arab federation, Mr. Shertok declared that the Jews were not opposed to such a union in principle. "We do not scorn such a conception," he said, "on the condition that it does not strangle us. We demand freedom to work all of Palestine: its soil, water, hills and sea, and industries, and to develop every corner without affecting any of our neighbors. We must have security and an independent life. Without these, we cannot feel that Palestine is a Jewish country."

Speaking at length concerning the allegations against Jewish institutions voiced at the recent arms trials, Shertok reiterated that the Jews of Palestine "indignantly and contemptuously repudiate the charges that we are arming ourselves for attack and not for defense, and that we seek an armed solution to the White Paper. But," he continued, "if we are forced with a *fait accompli*, an end to immigration, and we are handed over to the Arab majority — then we will not be responsible for what happens. We will stand up for our lives."

Indicating that he felt that the current situation in Palestine had been misrepresented, Mr. Shertok said that "we are still very far" from violence, "since we still see friendly trends among the British people and we still continue to believe in British justice." He voiced the belief that Russia will also understand Zionist aims, and urged that "the best reply to the mean allegations against us is an ever increasing enlistment until final victory is achieved."

Elihu Dobkin, head of the immigration department of the Jewish Agency, reported that the Jewish population of Palestine has risen by 50,000 during the

war, of which 32,000 were immigrants and the balance represented children born here since 1939. He said that the present Jewish population is 535,000, which is ten times the number of Jews living in Palestine before the issuance of the Balfour Declaration.

David Ben-Gurion, Chairman of the Executive Committee of the Jewish Agency, discussed the political situation in Palestine in the light of the approaching Allied victory. He stated that the time has come to plan for the largest possible immigration into Palestine within the shortest possible time. The two main tasks that lie ahead are extension of Jewish colonization within Palestine's borders and development of a large fishing and maritime industry.

Eliezer Kaplan, Treasurer of the Jewish Agency, reported that Palestine agriculture has increased by 50% in the past few years and the value of industrial products has risen 30% in the same period. Exports to neighboring countries, exclusive of oil, now total 3,000,000 pounds annually. The Palestine Government, he said, derives 70% of its income from the Jewish residents, with the city of Tel Aviv, alone, contributing 45%. Mr. Kaplan emphasized that when hostilities cease, Palestine industry will be faced with competition from neighboring countries, coupled with a sharp decrease in military orders. To counteract this, he said, new markets must be developed and old ones strengthened.

Of the \$88,000,000 that have come into Palestine during the war, \$60,000,000 came from Jewish sources, the Agency treasurer disclosed, adding that in the last year the combined income of the Agency and the Keren Hayesod amounted to \$6,000,000, of which about 30% was used for colonization, including the establishment of nine new agricultural settlements.

— By the Jewish Telegraphic Agency

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

THE Office of War Information reported that Rabbi Salomon Rodrigues Pereira, former Chief Rabbi of the Portuguese Israelite Community of The Hague, will be advisor on Jewish affairs to the Netherlands government when it returns to Holland. Rabbi Pereira will meanwhile act as chaplain with the Dutch army in England.

☆ ☆ ☆

ARON HERMAN, Jewish Telegraphic Agency correspondent in Geneva, reported that during the end of September thousands of Jews and many Germans were killed in street battles in the Polish cities of Lodz and Bialystok, where the German authorities began "liquidating" ghetto residents, consisting mostly of Jews deported from Western Europe and Nazi-occupied Soviet territory.

The Jews obtained machine-guns and used them against the Nazi Elite Guards and Gestapo detachments when these arrived to carry out another of the massacres which have become a regular practice of the German occupational authorities in Poland. Non-Jewish residents of the cities joined the Jews in battling the Germans, the report declared. The ghettos were destroyed completely, but fighting continues elsewhere in the cities.

In the Lublin district, thousands of young Jews in labor camps set the buildings afire and fled to the forests to join Polish guerillas. Thirty thousand Jews are reported to be prisoners in the concentration camp at Oswiecim.

German newspapers reaching Geneva from Poland indicate that the Lodz ghetto has become a "center of attraction" for German visitors from the Reich. Cab drivers in the city induce visitors to drive to the ghetto telling them that "no place in Lodz is so interesting."

A report by the underground Polish radio SWIT revealed that the entire Treblinka "death" camp in Poland has been burned down by revolting Jews. The Polish broadcaster stated that many Jews in the camp availed themselves of the confusion to escape.

☆ ☆ ☆

AN APPEAL was made to the United States government by the American Zionist Emergency Council to secure suspension of the British White Paper, which closes the doors of Palestine to Jewish immigration in April, 1944.

The chairman of the executive com-

mittee of the Council, Dr. Abba Hillel Silver, stated in this appeal that American Jews will be mobilized in a battle to smash the White Paper, which "erects an illegal wall about Palestine." He denounced the document as the greatest miscarriage of justice in our day and the most brazen repudiation of the sanctity of covenants."

☆ ☆ ☆

A STRANGE development is reported by the Chicago Sun. A cable to that newspaper from London states that Britain is considering the creation of a Jewish army of one or two divisions — but for use in a campaign in Burma. The men would be recruited from the British army in the

Middle East, especially Palestine. "Included among those who might volunteer," says the Sun correspondent, "would be Jews from Algeria whom General Giraud refused to admit into French combat units. The Jewish formations from the Middle East would be brigaded into a special army under their own Palestine flag. Enlistment might be thrown open throughout the British Empire and possibly to U. S. Jewish troops."

☆ ☆ ☆

As the Review went to press news was received that the French Committee of National Liberation restored the Cremieux Decree, giving French citizenship to Algerian-born Jews.

"JUST BETWEEN OURSELVES"

[Continued from page 4]

I have attended since in the army. None can compare with the Center, and altho I try to reason with myself that this may be due to a number of factors, including ingrained training, a product of the exigencies of war plus the inadequacies of smaller Jewish communities, I still look forward to returning to my community in New York and the Center. Your letters and messages serve to help breach the gap and are deeply appreciated."

How they appreciate the thoughtfulness of our members in writing to them and in remembering them with gifts for holidays is beautifully expressed by 2nd Lt. Stanley A. Schwartz, in Camp Ritchie, Md. He writes, too, of what the *Center Review* means to the men. "Please be assured, however, that your thoughts, and those of the Center members, have always been and will continue to be, a source of inspiration to me. I would also like to acknowledge receipt of the *Brooklyn Jewish Center Review*, each issue of which I avidly read from cover to cover. I might also add that the usefulness of my copies of the *Review* does not end with me — others, both Jew and Gentile, take pleasure in reading its interesting and informative articles."

My own son, Cpl. Lazar E. Levinthal, in Camp Barkeley, Texas, tells of a unique incident. He entered the Chapel on Rosh Hashanah eve and noticed a young colored soldier in the congregation. There was an empty seat beside him and he sat

down. Engaging him in conversation he learned that he was a Jew and that he was able to read Hebrew quite well. To his astonishment, he learned also that he comes from our borough and that he lived at Kingston Avenue and Bergen Street. On Yom Kippur morning he met this colored soldier again at the services. "The place was crowded. I saw the colored boy again. After my *Aliyah* (I was called up for *Kohen*), I returned to my seat, and soon after they called out: "Ya-a-mod Revii," and up went the colored boy. You should have seen the congregation's expression as he walked up, *talis* and all. There were no audible comments but they did sit up and take notice. When he finished, Chaplain Zucker shook his hand and said, "Ye'yasher Ko'ach," as did the two boys he passed in returning to his seat."

Space will not permit further extracts. I have kept several lengthy letters of very great interest for the next issue of the *Review*. In the meantime, I want to assure all our men in the service that we are always happy to hear from them, and that we cherish their views and opinions on all matters of Jewish interest.

Israel H. Levinthal

BROOKLYN JEWISH CENTER ACTIVITIES

Cantor Tucker To Be Installed at Opening Friday Night Services

THE late Friday night services for the season will be held on Friday evening, November 5 at 8:30 o'clock. Our newly elected cantor, Rev. Rubin Tucker, will be formally installed in his new post at these services. In honor of this event, Rabbi Levinthal will preach on the subject: "The Role of Music in Jewish Life." Rev. Tucker will lead in the congregational singing and will render several special selections in honor of the occasion.

We trust that all our members and their families will be with us at this very important occasion.

Institute of Jewish Studies for Adults

THE eleventh season of our Institute of Jewish Studies for Adults will meet for registration on Thursday evening, November 4 at 8:30 o'clock. It is urged that all former students as well as new students who wish to enroll attend this meeting. Dr. Levinthal will outline the courses offered for the coming year. The courses will be given in the Hebrew language, Bible, Jewish History, Religion and Talmud. The special women's class will be continued also this year in the morning.

We trust that many of our members will avail themselves of this opportunity to learn more of the intellectual heritage of their people.

Junior Congregation

THE Junior Congregation which is under the leadership of Rabbi Mordecai Lewittes is attracting a large number of our young people at the services on Sabbath mornings and on holidays. The teachers of our Hebrew School together with the officers of the Junior Congregation are working zealously to make these services as beautiful and as inspiring as is possible.

We hope that all our parents in the Center membership will co-operate by seeing to it that their sons and daughters attend these services regularly. The services start at 9:30 o'clock and are usually over a little past 11:00. The sermon

is delivered every week by one of the teachers or by some important guest and one of the girls in the Congregation presents an outline of the weekly portion of the law at each service.

Center Schools Report Increases in Enrollment

THE members of our Center will be happy to learn that all of our schools this year report a substantial increase in student enrollment.

The Hebrew School begins this term with an increase of more than 30% over the number of pupils last year. A similar rise is noted in the Center Academy. Our Sunday School, too, has a very large increase in its registration.

Sabbath Services

KINDLING of candles at 5:38 P.M.

Friday evening services at 6:00.

Sabbath services will commence at 8:45 A.M.

Rev. Rubin Tucker will officiate.

Mincha services at 6:20.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday, October 30 at 4:30 P.M. These lectures have become very popular and men as well as women are cordially invited.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 6:30.

National Welfare Fund Campaign

THE Center is co-operating with the National War Fund in its present campaign for \$125,000,000 to cover services to the Armed Forces, United Nations Relief and Refugee Relief. Checks can be made out to the order of the National War Fund and mailed care of the Center.

Course in Nutrition

A CLASS in Nutrition is now being formed. The opening session will be held on Wednesday, November 10 from 10:00 A.M. to 12:00 under the leadership of Mrs. Neubauer.

Sisterhood to Hold Next Meeting On Monday, November 8

THE Sisterhood started its activities for this season with a well attended meeting on the afternoon of October 11.

The members enjoyed with great delight the fine program that was then presented.

The next meeting of the Sisterhood will be held on the second Monday afternoon, November 8 at 1:30 o'clock. The program committee is pleased to announce that for this meeting we shall be privileged to have as our guest speaker, Miss Lillie Rubee, one of the outstanding teachers in our Center Academy and Hebrew School, and will talk to the women on "Saul Tchernichovsky — His Greatness as a Poet and as a Jew." Tchernichovsky is one of the greatest Hebrew poets of modern times who recently died in Palestine and was one of the most beloved figures in Jewish literary circles throughout the world. Miss Rubee will give an estimate of his work and his achievements which should be of the greatest interest to our women.

CLUB ACTIVITIES

THE following clubs were organized on October 16, 1943:

Inta-League Boys —

Boys in junior and senior years of High School. Cultural, Athletic and Social Program. Meets every Saturday night. Leader, Mr. Bernard Mandelbaum.

Inta-League Girls —

Girls in High School. Red Cross Cultural and Social Program. Meets every Saturday night at 7:45. Leader, Miss Judith Werba.

Shomrim —

Boys above the age of Bar Mitzvah. Young Judean and Athletic Activities. Meets every Saturday night. Leader, Mr. Alvin Goldberg.

Center Girls —

Girls in upper grades of Elementary School. Young Judean and Social Program. Meets every Saturday night at 7:30. Leader, Miss Miriam Zabl.

THE CENTER'S NEW CANTOR

DURING the past Holydays the Brooklyn Jewish Center introduced to its members a new cantor, Rubin Tucker. The Center is a highly discriminating organization, and so it was natural that one of the best voices in Jewish liturgical music should come to the Center's synagogue.

Rubin Tucker is a young man. He is only thirty — the Center appointment came to him on his thirtieth birthday — but he already belongs in that very small group which numbers the most distinguished singers of synagogue music. His voice is a strong tenor, partly lyric and partly dramatic, with powerful, full, pure tones in the higher register. In manner he is modest, and he is sincerely devoted to his art. As he sang in the beautiful house of worship which is the pride of Center members and an inspiring ornament to the Jewish community, one recalled the great cantors of the past, Rosenblatt, Sirota, Hershman. His voice spoke to the Lord with beauty and with compassion, making articulate in music the hearts of the congregants.

There has been a good deal of talk about Mr. Tucker's operatic possibilities. The possibilities certainly are there. He has the voice. He has some of the background too, for his brother-in-law is Jan Pearce, who is now a popular member of the Metropolitan Opera Company. The Metropolitan officials have their eye on him too, and only a few weeks ago

they asked him to appear at a house audition. Auditions at the Metropolitan itself are given only to singers who are being seriously considered for engagements. All others are, as a rule, directed to the Opera Auditions of the Air, the weekly radio program which yields a number of recruits each season.

But Tucker was brought up in liturgical music, and the synagogue is both his spiritual and artistic home. He declined the Metropolitan audition. But he is the first cantor who has been so near to opera. The glamor of opera has attracted many singers of liturgical music but no cantor has ever crossed the border into the world of the lyric drama. Sirota did appear once on the stage of the Metropolitan, but he sang only religious music.

Tucker has, however, an ideal voice for oratorio, which is sacred opera without action or scenery. Mendelssohn's "Elijah" is already in his repertory. He might well combine the two forms of song to the great enjoyment of his listeners and to his personal satisfaction.

☆ ☆ ☆

THE cantor was born in Brooklyn, and went to the New Utrecht school. There were no singers in his family, but he had a good alto voice when a boy, and his father took him to Cantor Samuel Weiser, who enrolled him in his choir. He sang with Weiser for eight years, becoming



Cantor Rubin Tucker

alto soloist. When his voice changed to tenor Weiser trained him for solo work, and from the time he was seventeen he was his soloist, singing with him in synagogues throughout the city.

His first appointment as cantor was with the Adath Israel congregation in the Bronx. There he remained for five years, and attracted much attention. He also sang considerably with Zavel Zilberts, and appeared with him at the annual Zilberts concerts in Town Hall.

One night at the Sabbath services in the Bronx synagogue Tucker was introduced to a young woman named Sarah Perelmuth, by her uncle, with whom the cantor had become friendly. Miss Perelmuth had a keen personal interest in singing since her brother, Jacob Pinchas, had also sung in synagogue choirs as a boy. Jacob Pinchas was now acquiring a reputation on Broadway, first as Pinky Pearl, later at the Music Hall as Jan Pearce.

The sequel to that introduction in the synagogue was marriage. The groom then was only twenty-three.

Cantor Tucker will probably give a series of concerts in the Center this coming season. These can be made musical events of real importance if the Center membership shows the same interest in them as it did in Mr. Tucker's services in the synagogue.

— J. K.

Maccabees —

Boys in Elementary School. Young Judean and Athletic Program. Meets every Saturday night. Leader, Judah Goldstein.

Vivalets —

Girls in Elementary School. Young Judean and Social Program. Meets every Saturday night. Leader, Miss Berenica Grayzel.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of the following gifts:

Library

Ilse Bessman
Isidor Fine
Mrs. Helen Levinthal Lyons
Dr. Israel H. Levinthal
Mrs. H. J. Schwartz

Additions to the Library

THE following books have been acquired by the Center Library recently and are now available for circulation:

"Under Cover"..... Roy Carlson
"The Trespassers"..... Laura Z. Hobson
"Citizen Tom Paine"..... Howard Fast
"The Apostle"..... Sholem Asch
"Survival"..... Phyllis Bottome
"A Tree Grows in Brooklyn"..... Betty Smith

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- ABRAHAM, SIMON
Res. 1626 Carroll St.
Bus. Jewelry — 145 W. 45 St.
Married
Proposed by Samuel Stark
- BALLAS, MAX
Res. 1023 President St.
Bus. Dairy Products — 71 Hudson St., N. Y. C.
Married
Proposed by Saul S. Abelov
- BERGER, HARRY L.
Res. 2 Stoddard Pl.
Bus. Grocer's Products — 11-13 McKibben St.
Married
Proposed by Charles Goody
- BERNSTEIN, DR. HARRY
Res. 222 Brooklyn Ave.
Bus. Dentist — 104 Dumont Ave.
Married
Proposed by Dr. Aaron Shack, Mr. A. Mann
- CHRISTENFELD, MRS. LENA
Res. 919 Park Pl.
Bus. Mfg. — 11 W. 19 St., N. Y. C.
Married
Proposed by Abe Grief
- CITRON, HARRY
Res. 648 Lefferts Ave.
Bus. Millinery Supplies — 58 W. 39 St.
Married
Proposed by Samuel Lehman
- COHEN, SAMUEL R.
Res. 455 Schenectady Ave.
Bus. Worsteds — 229 W. 36 St.
Married
Proposed by Abe Mann
- EPSTEIN, M. BOB
Res. 701 Montgomery St.
Bus. Mgr. — 56-27 Myrtle Ave.
Married
Proposed by Mr. and Mrs. I. Wiener
- EPSTEIN, JACOB
Res. 777 St. Marks Ave.
Bus. Typewriter Supplies
Married
Proposed by George Dubrow
- FELDMAN, ISIDORE
Res. 455 Schenectady Ave.
Bus. C.P.A. — 25 W. 43 St.
Married
Proposed by Abe Mann
- FETNER, JACK
Res. 775 Linden Blvd.
Bus. Lumber — 1205 Rockaway Ave.
Married
Proposed by Abe Mann
- FORST, EMANUEL
Res. 916 Carroll St.
Bus. 277 Broadway, N. Y. C.
Married
Proposed by George A. Shapiro
- FRIED, DR. HARRY
Res. 1594 Carroll St.
Bus. Physician — Same
Married
Proposed by Mrs. Hyman Fried
- GOLDSMITH, MURRAY
Res. 270 Empire Blvd.
Bus. Display — 361 Stagg St.
Married
Proposed by Isadore Lowenfeld
- GRANVILLE, THEODORE
Res. 1108 Dean St.
Bus. Textiles — 1412 Broadway
Single
Proposed by Henry H. Gross
- GREENSPAN, DR. MAX
Res. 201 Eastern Parkway
Bus. Dentist — 5 E. 57 St.
Married
Proposed by Irving Rosenwasser, Joseph Shapiro
- HOROWITZ, DR. FELIX
Res. 223 Lenox Rd.
Bus. Physician — Same
Married
Proposed by Sol Horowitz, Irving S. Horowitz
- KABRAM, SAUL
Res. 447 Crown St.
Bus. Restaurant Equipment — 257 Bowery, N. Y. C.
Married
Proposed by Irving Kabram
- KASLOFF, BENJAMIN B.
Res. 304 Montgomery St.
Bus. Lawyer — 277 Broadway
Married
Proposed by Samuel Lehman
- KLARISTENFELD, HARRY
Res. 1411 Carroll St.
Bus. Mfg. — 545 Broadway
Married
Proposed by Maurice Weintraub
- KLEIN, MRS. BEATRICE N.
Res. 74 Sterling Pl.
Proposed by Mrs. Rose Wiener

- LACK, DR. CYRUS
Res. 1464 President St.
Bus. Physician — Same
Married
Proposed by Dr. Julius Dan
- LEFF, BENJAMIN
Res. 1580 St. Johns Pl.
Bus. Engineer — 120 Wall St.
Single
Proposed by Abe Mann
- LEIFER, DR. AARON
Res. 41 Eastern Parkway
Bus. Physician — Same
Married
Proposed by Dr. I. H. Levinthal, Dr. L. Bernstein
- LEVY, SIDNEY S.
Res. 781 Eastern Parkway
Bus. Undergarments — 519 Broadway
Married
Proposed by M. Goldberg, D. Tanenbaum
- LITWIN, FRANK
Res. 455 Schenectady Ave.
Bus. C.P.A. — 25 W. 43 St., N. Y. C.
Married
Proposed by Abe Mann
- LITWIN, SAM
Res. 585 Barbey St.
Bus. Dress Trimmings — 415 W. 28 St.
Married
Proposed by Abe Mann
- MARVIN, ANTHONY
Res. 181 Hawthorne St.
Bus. Radio Broadcasting — 485 Madison Ave.
Married
Proposed by Mr. and Mrs. I. Wiener
- MASIN, MURRAY
Res. 576 Montgomery St.
Bus. Watches — 15 Maiden Lane
Married
Proposed by Saul S. Abelov
- MATTIKOW, DR. BERNARD
Res. 1281 Eastern Parkway
Bus. Physician — Same
Married
Proposed by Isaac Schrier
- MORSE, BARNEY
Res. 377 Montgomery St.
Bus. 18 W. 33 St., N. Y. C.
Married
Proposed by Frank Schaeffer
- NACHIMIAS, VITALIS
Res. 201 Eastern Parkway
Bus. 100 Hudson St.
Married
Proposed by Charles Dilbert

NITZKIN, SIMON M.

Res. 1730 Carroll St.

Bus. Drugs — 237 Utica Ave.

Married

Proposed by Abe Mann

PAUL, HARRY J.

Res. 336 New York Ave.

Bus. Art Photography — Same

Married

Proposed by Dr. Max Goldstein

RABINOWITZ, DR. HARRIS M.

Res. 770 St. Marks Ave.

Bus. Physician — 789 St. Marks Ave.

Married

Proposed by Samuel Greenblatt

REAGER, ABRAHAM

Res. 864 Nostrand Ave.

Bus. Board of Transportation

Married

*Proposed by Abraham Ginsburg,
Abe Mann*

REBHUN, KALMAN

Res. 1030 Park Place

Bus. Retired

Married

*Proposed by Abraham Ginsburg,
Louis Albert*

ROTHMAN, MRS. ANNA

Res. 1274 St. Johns Pl.

Bus. Same

SCHWARTZ, ABE

Res. 1566 Carroll St.

Bus. Lumber — 191 Chrystie St.

Married

Proposed by Dr. Wm. Douglas

SEIDERMAN, DAVID

Res. 1025 St. Johns Pl.

Married

*Proposed by Abe Ginsburg,
Jacob S. Doner*

SHAPIRO, EPHRAIM F.

Res. 424 Albany Ave.

Bus. Bklyn. Navy Yard

Married

SHARKLY, ALEXANDER

Res. 135 Eastern Parkway

Married

Proposed by Reuben Bruck

SIMON, VICTOR W.

Res. 135 Eastern Parkway

Bus. Paper Products—776 Bergen St.

Married

Proposed by Frank Schaeffer

SIMSON, ADOLF

Res. 733 Lenox Rd.

Bus. Importer — 39 Ainslie St.

Married

*Proposed by Max Simson,
Joseph Goldstein*

SLANGER, DR. ALEXANDER

Res. 1302 Carroll St.

Bus. Physician — Same

Married

Proposed by Benj. Wisner, Dr. H. Kaiser

SPIEGEL, PAUL

Res. 901 Washington Ave.

Bus. Toilet Goods—240 Madison Ave.

Married

Proposed by David Spiegel

SWIRNOW, IRVING

Res. 637 Empire Blvd.

Bus. Sptg. Goods — 76—9th Ave.

Married

*Proposed by Herman Raabin,
Jos. Jevy, Jr.*

WARREN, HENRY

Res. 899 Montgomery St.

Bus. Mfg. — 90 Grand St., N. Y. C.

Married

Proposed by Abe Mann

ZALDIN, DR. SAMUEL

Res. 670 Eastern Parkway

Bus. Physician — Same

Married

Proposed by Dr. Kasnitz

The following have applied for re-instatement in the Brooklyn Jewish Center:

LOUIS GREENFIELD

Res. 789 MacDonough St.

Bus. Mfg. Rayon Underwear — 1636 Broadway

Married

Proposed by Mr. Marcus

GROSS, HARRY L.

Res. 643 Empire Blvd.

Bus. Jewelers — 14 Main St., Hempstead

Married

Proposed by Jos. M. Schwartz

INKELES, SAMUEL

Res. 17 Balfour Pl.

Bus. Grocers — 417 Ditmas Ave.

Married

Proposed by Joseph Goldberg

NEMEROV, WM. T.

Res. 135 Eastern Parkway

Bus. Mfg. Coats and Suits — 205 W. 39 St.

Married

Proposed by Nathan D. Shapiro

SOHMER, MAX

Res. 186 E. 38 St.

Bus. Brokers — 17 Battery Pl.

Single

Proposed by Norman Goldberger

MAURICE BERNHARDT,

*Chairman, Membership Committee***[Late applications on page 22]**

HONOR ROLL

The following is an additional list of members, sons and grandsons of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

⊙

Fay, Felix, Pvt.
Koplik, Benjamin S., PFC
Krauss, Sidney, Capt.
Levin, David, Pvt.
Reager, I., Cpl.
Rogoff, Aaron C., PFC
Rosenfeld, G. I., Pvt.
Smerling, Harold

⊙

The following is a list of promotions in rank:

Dilbert, Bernard, Sgt.
Glazer, Hyman, Ensign
Hurwitz, Nathaniel H., Lt. J.G.
Jaffe, Albert, Ensign
Lieberman, Bernard, Cpl.
Pressner, Bernard, Sgt.
Sorscher, Solomon, Cpl.
Tabor, Bernard, Cpl.

⊙

HEBREW ART PROJECTS IN AMERICA

[Continued from page 12]

well as original Hebrew content. It has also succeeded in interesting some leaders of our community at large, who are helpful in advancing the total program, and serve as members of an executive committee. It has trained and directed scores of participants in the Hebrew Youth Movement art groups, who undoubtedly will bring their training to bear in all their future spheres of influence. In addition, the artistic interests of many young Jewish artists have been directed into the Hebrew field. Above all, many new forms of Hebrew creativity have been explored, not the least of which is the introduction and application of the Biblical folk custom of *Bikkurim*, an annual concert, at which the creative fruits of the season's work are brought to the "Temple of Hebrew Art."

The climax of six years of planning

was reached recently when, for the first time in the history of the Hebrew Movement in America, the message of the Hebraic Arts was brought to the attention of the masses of non-Hebrew-speaking Jews. At this "audition evening," the Committee's art groups presented excerpts from their repertoires that might be used by local organizations in their cultural endeavors. The inaugural presentation before so representative an audience may well mark the real *beresbit* of a Hebrew Arts movement in America.

The responsive chord which was struck in the hearts of this select audience of educational and cultural leaders in New York (apparent in the written comments and suggestions received) encourages the Committee to publish plans for a more permanent Hebrew Arts structure. The Hebrew Arts Committee, dedicated to

the cause of a vital Hebrew Arts movement in America, seeks to concretize its long-term aims in the following projects:

A) The creation of a school for the Hebrew Arts.

B) The training and situating of professional art groups.

C) Development of the Arts as an instrument of the Hebrew Movement.

D) Extension Activities in non-Hebraic circles.

E) Arts Library.

F) The organization of the scattered audience for Hebrew creativity.

— From *The Reconstructionist*

ALBERT EINSTEIN LODGE

B'nai B'rith

INVITES MEMBERSHIP

Meets the second Wednesday evening of each month at the Brooklyn Jewish Center

THE RIVERSIDE

Not one bereaved family has ever been denied the advantage of a Riverside funeral because they could not afford the cost . . . and we've been in business for fifty years.

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

FAR ROCKAWAY, L. I.

1250 Central Avenue

FAR Rockaway 7-7100

MIAMI BEACH, FLORIDA

1236 Washington Avenue

Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

THE DOOM OF DENMARK'S JEWRY

[Continued from page 7]

tury nearly all Jews lived in the capital except for those few who formed a congregation at Randers, a seaport in North-eastern Jutland.

It would require a full page to list the names of all important Jews of Denmark. Internationally known, besides the half-Jew Bohr, is the late critic Georg Morris Cohen Brandes. His brother, Carl Edvard Brandes, was a noted journalist and progressive politician who served twice as minister of finance. The physician Ludvig Israel Brandes founded a home for the incurable and aged and a mutual benefit society for women manual workers. While the critic Brandes had only superficial relations with Jewish life (he was a typical representative of over-assimilated Danish Jewry), Meir Aaron Goldschmidt devoted several novels to the study of the Jewish psychology. Almost a dozen Jews served in the Danish parliament, among them Herman Trier,

who was president of the Folketing (Lower House), and subsequently vice-president of the Landsting (Upper House). Joseph Michaelsen organized the Danish mail service; Christian Julius de Menza, of partly Jewish descent, was commander-in-chief of the Danish Army in the war of 1864.

The contributions of Danish Jewry to Jewish life and letters were far less conspicuous, with the exception of the activities of their chief rabbi, David Jacob Simonsen (1853-1932). Rabbi Simonsen was an outstanding Orientalist who presented his huge library, comprising more than 100,000 volumes, to the Royal Library in Copenhagen. Among the treasures of the Bibliotheca Simonseniana are several incunabula, many old hand-written responsa and an almost complete edition of the thirty volumes of the first purely Jewish periodical, *Peri Ez Hayim*, published at Amsterdam in the early eighteenth century.

MAX REINHARDT IS SEVENTY

[Continued from page 12]

snobs, to the masses longing for beauty, that was the historical triumph of Reinhardt.

Reinhardt directed simultaneously the huge Grosses Schauspielhaus, originally a Berlin circus, where, according to his antagonists, he "Barnumized" the classics, and the tiny Kammerspiele, where he presented poetical or highly sophisticated modern plays. Time and again he declared that the intimate theater (like Vienna's Theater in der Josefstadt) remained his preference even though, regrettably, the public preferred his sensational circus performances. Many poets praised his penetrating intellect, his profound understanding of the dramatist's aims. Richard Beer-Hofmann, whose verse plays, "The Count of Charolais" and "Jacob's Dream," he produced, were among these. He is now a refugee in this country. Beer-Hofmann once called Reinhardt "an administrator who is determined to carry out not only the poet's last will, but his wishes from first to last, and to translate the poetic vision into a stage vision, so that not only none of the spiritual effects are lost, and it gains a

new and surprising illumination."

Reinhardt did not spoil the actor but coaxed out of him his best qualities: "He does not prepare for the actor a warm or a cold showerbath or massage," wrote Beer-Hofmann, "for each of his rehearsals is like a steam-bath in which the actor goes from one to the other, complains often about his treatment, but at the end leaves the bath with the feeling that he has become a new man." Over a half million people are estimated to have appeared in his productions, among them many Jewish-born actors and actresses, like Oskar Beregi, Elisabeth Bergner, Ernst Deutsch, Grete Mosheim, Max Palenberg and Lia Rosen, some of whom are now active in this country. He was aided by the dramatists Efraim Frisch, Felix Hollaender, Kurt Pinthus and Berthold Viertel, the musicians Leo Blech, Oskar Fried, Selmar Meyrowitz, Mischa Spoliansky and Kurt Weill, the artists Emil Orlik and Oskar Strand, to mention the most outstanding of his Jewish collaborators. Among the modern authors whose works he produced were Ferdinand Bruckner, Ludwig Fulda, Paul Kornfeld,

Frantisek Langer, Carl Sternheim, Ernst Toller, Arnold Zweig, and several Yiddish playwrights like Sholem Asch and Ossip Dymow. However, in sharp contrast to that other famous German producer, Leopold Jessner (now in California) who was very active in behalf of his fellow-Jews, Reinhardt showed no interests in Jewish affairs. He is married to the excellent non-Jewish actress, Helene Thiemig.

In this country Reinhardt is known chiefly for his intriguing productions of "The Miracle," "Everyman" and "The Eternal Road" (Werfel's Biblical pageant), for his questionable film version of "A Midsummernight's Dream," and for his immensely successful Broadway venture, "Rosalinda" (Johann Strauss' "Die Fledermaus"). Directing now a dramatic workshop in Hollywood, the septuagenarian producer is able to tell his American pupils about the heyday of Austrian culture when the theater was neither a complacent pastime nor a flourishing industry, but an animating center around which all intellectual life revolved.

LATE CENTER NEWS

Application for Membership

RAEDER, ARTHUR

Res. 615 Eastern Parkway

Bus. Dentist — Same

Married

Proposed by Benj. Markowe,
Louis Kotimsky

Applications for Reinstatement

FARBER, DR. DAVID

Res. 865 Eastern Parkway

Bus. Physician — Same

Married

Proposed by Dr. Harry Katz,
Dr. Chas. Windwer

KATLOWITZ, HARRY

Res. 1145 President St.

Bus. Dresses — 210 W. 50 St.

Married

Proposed by Abraham Katlowitz

Congratulations

WE extend our heartiest congratulations and best wishes to Mr. and Mrs. Samuel Reich of 441 Crown Street upon the engagement of their daughter, Frances Barbara, to Mr. Mortimer Messer of Middle Village, L. I.

100 YEARS OF B'NAI B'RITH

[Continued from page 7]

To a very large degree, this has been due to the brilliant leadership of Dr. Abraham L. Sachar. He is most fortunately and particularly fitted for the duties he has so splendidly performed. An historian of note, steeped in the traditions of Jewish learning and history, a teacher of the widest perspective, he is at the same time endowed with a catholicity of human contact which has endeared him to the vast army of B'nai B'rith affiliates, young and old. Rarely does a man succeed in embodying or personalizing in himself a tremendous organization. Of Dr. Sachar it can in truth be said that when one thinks of Hillel, one thinks of Sachar, and when one thinks of Sachar one entertains the highest hopes for Hillel. The Jewish community is called upon to support, with varying degrees of generosity, a number of movements and programs, all important and all valuable. Among them, Hillel ranks high, if not first, in the fact that it is constructing a reservoir of leadership, and at the same time filling that reservoir with the precious fructifying material of the future, without which the future would be barren and sterile indeed.

☆ ☆ ☆

PALESTINE today looms large on the horizon of Jewish thought and discussion. Whether the attitude is one of Zionist loyalty, non-Zionist examination or even anti-Zionist opposition, the fact is that all Jews in this hour, must, if they are at all conscious of Jewish needs, be thinking about Palestine. In many ways and for many years B'nai B'rith has been *doing* for and on behalf of Palestine. As early as 1865, B'nai B'rith contributed \$4,500 to an anti-cholera program in Palestine. In Palestine itself, there exist at least three colonies built by the B'nai B'rith of that country. Libraries, refugee hostels and a teachers' college are also the result of Palestinian B'nai B'rith labors. The Hebrew University has benefited by the liberality of American B'nai B'rith in the form of fellowships. In 1936, American B'nai B'rith contributed \$100,000 to the Jewish National Fund for the purpose of land purchase, and in 1941, a further gift was made in the sponsorship of the Henry Monsky Colony in Eretz Israel. B'nai B'rith and A. Z. A. have gladly

given \$23,000 to Hadassah's Youth Aliyah. The herculean work of B'nai B'rith in behalf of the United Jewish Appeal has been repeatedly recognized by the leaders of the Appeal. Every restrictive act of the British Colonial Office in the exercise of the Mandate has met with the opposition of B'nai B'rith, and it has on more than one occasion protested to the British Government and simultaneously invoked the assistance of our Administration. Dr. Chaim Weitzman, speaking of B'nai B'rith's interest in the reconstruction of Palestine has said that "it is an interest and support that is almost as old as B'nai B'rith."

There is a widespread realization that the recent American Jewish Conference became a possibility only through the sponsorship of B'nai B'rith and the energy, tact and leadership of its president, Henry Monsky. Gratefully, we are able to say that at the close of its first century of dedication to Jewish interests and the well-being of humanity, B'nai B'rith stands in the forefront of those organizations which in corporate form and through their individual members constitute the armies of peace which fight for the reconstruction of the Jewish National Homeland.

The beginning of B'nai B'rith's second century of dedication and devotion finds the world embroiled and embattled. It is a situation bitter enough, but not hopeless. The worst and basest in human nature and in the conduct of human relationships at the same time serves as a background, albeit a black one, for some of the finest examples of human nobility, idealism and sacrifice. We can have no doubt of the outcome, for while the sceptic says that God fights on the side of the heaviest artillery, history proves that there is a constant factor of right in the quadratic equations of each generation's story. In this fifth decade of the twentieth century, B'nai B'rith begins the first decade of its second century. We are hopeful — indeed we are confident — that the historian who in 2043 will write the story of B'nai B'rith will find then, as we have found now, a record replete with achievement in which all men of good will may take a just pride and find a hopeful augury for the future.

OUR ONLY STORE
Hyman Spitz
FLORIST & FRUITERER

1685 PITKIN AVENUE
Brooklyn, N. Y.

WEDDING DECORATIONS

Our Specialty

We Carry a Complete

Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

ASSET

The most valuable asset a business firm can have is the respect and confidence of its clients.

The record of Consolidated shows that it possesses this asset. And with it as a constant reserve we can continue to be of ever greater service to the community.



CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President



Home Office

100 CLINTON STREET
BROOKLYN, N. Y.